B46/28

THE AFFINITIE of the faithfull:

Being a verie Godlie and fruitfull Sermon, made vpon part of the eight Chapter of *the Gospel of Saint* Luke.

By *Henrie Smith.*

AT LONDON,
Printed by William Hoskins and Iohn Danter, for *Nicholas Ling*, and *Iohn Busbie.* 1591.

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Luke 8. 19, 20, 21.

Then came to him his mother and his brethren, and could not come neare him for the preaſe: and it was tolde him by certaine which ſaid; thy mother and thy brethren ſtand without and would ſee thee: but he anſwered and ſaid vnto them, my mother and my brethren are thoſe which heare the word of God and doe it.

HEre Chriſt is preaching, a great preaſe hearing, & his mother and his friends interrupting, and Chriſt againe withſtanding the interruption, with a comfortable doctrine of his mercies towardes them which heare the word of God & do it. When Chriſt was about a good worke, & manie were gathered to heare him, the diuell thought as the Prieſts and Sadduces did in the fourth of the *Actes*

If I let him alone, all the world will follow him, and I ſhal be like *Rahel* without children: therefore deuiſing the likelieſt policie to fruſtrate & diſgrace but one of his Sermons, thereby to make the people more vnwilling to heare him againe; As he ſet *Eue* vpon *Adam*, & made *Iobs* wife his inſtrument, when hee could not fit it himſelfe: ſo hee ſendeth Chriſt his *mother*, & putteth in the minde of his kinſmen to come vnto him, at that inſtant when hee was in this holy exerciſe; & call vpon him as he was preaching, to come away, and goe with them.

Gen. 3. 6.
Iob. 2. 9.

Chriſt ſeeing the Serpents dealing, how he had made his *mother* his tempter, that al this auditorie might goe away emptie, & ſay where they came; Wee heard the man which is called *Ieſus*, and he began to preach to vs with ſuch words as though he would carie vs to heauen; but in the midſt of his Sermon came his *mother and brethren* to him, that it might be knowen what a kinſman they had,

and

and ſo ſoone as hee heard that they were come, ſuddenly he brake off his Sermon and ſlipt away from vs to goe and make merrie with them. Chriſt, I ſaie, ſeeing this traine laied by Sathan to diſgrace him as hee would do his miniſters, did not leaue off ſpeaking, as they thought hee would: but as if God had appointed all this to credit it & renowme him; that which was noyſed here to interrupt his doctrine, he taketh for an occaſion to teach another doctrine; that there is another coniunction betweene Chriſt and the faithfull, than betweene the mother and the ſonne which are one fleſh: and therefore when they ſaie; *Thy mother & thy brethren are come to ſpeak with thee*, hee pointeth to his hearers and ſaith; *Theſe are my mother, and my brethren, which heare the word of God and do it*; as if he ſhould ſaie, I haue a mother in deede which brought mee foorth, but in reſpect of theſe which heare the worde of God and do it, ſhee is like a ſtepmo-

ther, and theſe are like a natural mother. With this wiſe aunſwere he quieted the auditors, & made them heare him better than they did before: for nowe they thought with themſelues; what man is this which loueth vs more than his *mother*? his *mother* called him, & yet he would not goe from vs: his *brethren* ſtaye for him, and he maketh as if he did not know them, but ſayeth: *Who is my mother? Who are my brethren?*

Thus Chriſt ſtoode vp (as I weene) in an indignation againſt Sathan, & ſaid; Sathan, this ſermon was not begun for thee, neither ſhall it ende for thee: this worke was not done for my *mother*, neither ſhall it be left for my *mother*. Thus he caught the Diuell with his owne baite, & made the people more louing and attentiue to him, by that which Sathan thought to diſgrace him. He was ſo armed with the ſpirite, that let Diuell tempt, or the woman tempt him, or Princes tempt him, all is one.

Here

Here are two doubtes, the first is, the difference betweene the Euangelistes: for *Mathewe* saith, that one brought this message vnto Christ, *Marke* and *Luke* attribute it vnto moe; Both may stand: for the worde which his mother gaue of calling him foorth was receiued of the rest, and so passed amongest manie till it came vnto Christ; so that oneand manie may be saide to bring this message, because one may sende it first, and manie noyse it after. Math.12. 47. Mark.3. 31. Luk,8, 20.

The seconde doubt is, because Christ had no brethren, how then they saide; *Thy brethren woulde speake with thee.*

You must vnderstand that they which are here called *Christes brethren*, were his Cousins by the Mothers side, that is to saie, his Mothers sisters children: for there were three *Maries*, and these three were sisters: *Marie* the virgine, and *Marie* the mother of *Iames*, & *Marie* the wife of *Cleophas*, whose

whose sonnes these were; their names were *Iames* and *Ioseph* & *Iudas* and *Simon*; and they are called the Lordes *brethren*, because they were kinne vnto him. Therfore note that in holie Scriptures, there be iiij. sortes of *brethren*; *brethren* by nature, so *Esau* and *Iacob* are called *brethren*, because they had one father and one mother; *Brethren* by Nation, so all the Iewes are called *brethren*, because they were of one countrey; *Brethren* by affinitie, so all are called *brethren* which were of one familie, and so *Abraham* called *Lott* his *brother* and *Sara* his sister, because they were of one lyne; *Brethren* by profession, so all Christians are called *brethren*, because they are of one Religion: these were brethren of the thirde order, that is by affinitie, because they were of one familie.

Gen.25.25

Deut.15.12.

Gen.12.5.

Nowe when his *mother* and his *brethren* were come to see him, it is said, that *they could not come neere him because of the preasse*; here were audi-

auditours enough: Christ saw now, that his mother could haue no rome to heare him; but after a while it was lowe water againe. When the shepheard was striken, the sheepe were scattered; when he preached in the streetes, and in the Temples, and in the fieldes, then many flocked after him: but when hee preached vpon the Crosse, then they left him, which said they would neuer forsake him, then there was as great a prease to see him die, as there was here to heare him preach; and manie of these which he calleth his *mother*, and his *brethren*, & his *sister*, were his betrayers and accusers, and persecutors; so inconstant we are in our zeale, more than any thing else. Thus much of their comming to the doctrine.

Here be two speakers: one saith; *Thy mother and thy brethren are come to speake with thee*: the other sayeth; *These are my mother, & my brethren, which heare the worde of God & do it.* The scope of the Euangelist is this,

First

First, to shew that Christ would not hinder his doctrine for *mother* or *brethren* or any kinsmen: then to shewe that there is a neerer coniunction between Christ and the faithfull, than betweene the mother and the sonne. The first is written for our instruction, & the latter is written for our comfort. Touching the first: he which teacheth vs to honor our father & mother, doth not teach vs here to contemne father or mother; for it is said, *that he was obedient to his parents*. This he shewed, when being found in the Temple among the doctors, he left all to go with his *mother*, because she sought him; so he honoured her, that he left all for her. This he shewed againe at his death, being vpon the crosse, he was not vnmindful of her: for pointing vnto *Iohn*, he said *Woman behold thy sonne*: and pointing vnto him he said, *Behold thy mother*; so he commended her to his beloued Disciple before he died; therefore this is not a doctrine of disobedience, but

Luke. 2 51

Iohn. 19. 26.

a rule

a rule how to obey. As hee taught his disciples, to *giue vnto Cæsar, that which is Cæsars, and to God that which is Gods*: so he teacheth them here, to giue vnto parents that which is parents, & to the Lord that which is the Lords. When God said, *Honour thy father and thy mother*, he did not giue a commandement against himselfe, & therefore he saith *Honor me*, before he saith *Honor them*. The first commandement of the first table is, *Honor God*: and the first cõmandement of the second table is, *Honor Parents*; lest you should honor your parents before God. When *Salomon* bad his mother aske him any thing, & denyed her that one thing which shee asked; he sheweth that the mother should not be obeyed in all things. When Christ said, *You haue but one father but one master*, he spake of faith and religion; shewing, that when it concerneth our faith & religiõ, we should respect but one father & one master which is the giuer of our faith, & the mater of our religiõ.

Luke. 20. 25.

Mat. 19.

Exod. 20. 12.

1. King. 2. 16.

When

When *Paul* ſaid, *Children obey your parents in the Lorde*, hee meaneth that we ſhould not obey them againſt the Lorde: as when he ſaith, *Obey Princes for conſcience*; he meaneth that we ſhould not obey them againſt conſcience. Therefore, when it commeth to this, that the earthly father commaundeth one thing, & the heauenly Father commaundeth another thing, then as *Peter* aunſwered the Rulers, ſo thou maiſt anſwere thy parents, *Whether is it meete to obey God or you*? then theſe are the hands which thou muſt cut off, then theſe are the eyes which thou muſt pull out; or elſe they ſhould be as deare vnto thee as thy hand or thine eye. In MATHEVV, *A man muſt forſake his father & mother to dwell with his wife*; but in LVKE, *He muſt forſake father and mother, and wife to dwell with Chriſt*; for *He that forſaketh father or mother or wife for me, ſhall receiue more* (ſaith our Sauiour:) nay, *he which doth not hate father and mother & wife for me, cannot*

Epheſ. 6.1

Rom. 13.5

Act. 4.19.

Mat. 19.5.

Luk. 14.26

cannot be my Diſciple (ſaith he again in the ſame Euangeliſt): ſhewing that our loue towards God ſhould be ſo great, that in reſpect of it, our loue towardes men ſhoulde ſeeme to bee but hatred. Thus hee that obeyed his parents more than wee, yet would haue vs ſearch ſome ſentence, ſome example in ſcripture of not obeying them too; becauſe it is ſuch a hard poynt to know how far they are to be obeied, which are ſet in authoritie ouer vs. As none but God ſpake alwayes right; ſo none but God muſt alwayes bee obeyed: wee are not called onely *the ſonnes of men*, but *the ſonnes of God*. Therefore, as Chriſt anſwered his mother when ſhee would haue him tourne water into wine; *Woman what haue I to doe with thee?* So we ſhould anſwere father, and mother, and brethren, and ſiſters, and rulers, and maſters, and wife too, when they will vs to doo that which is not meete; Sathan what haue I to doo with thee? for elſe it were to turne wine into water. Iohn 2.4.

water. *Peter* was not Sathan: but when hee tempted Christ like Sathan, Christ aunswered him, as hee aunswered Sathan, *Come behind mee Sathan*; shewing, that wee shoulde giue no more attention to father or mother, or master or wife, when they tempt vs to euill, than wee should giue to Sathan, if he should tempt vs himselfe.

Three things children receiue of their parents, life, & maintenance, and instruction: For these three they owe other three: for life they owe loue; for maintenance they owe obedience; for instruction they owe reuerence: For life, they must be loued as fathers: for maintenance, they must be obeyed as masters: for instruction, they must be reuerenced as Tutors. But as there is a King of Kings which must be obeyed aboue Kings: so there is a father of fathers, which must be obeyed aboue fathers. Therefore, you must aunswere like the sonne when he was bid to goe vnto the vineyard,

vineyard, *I will goe*: and ſometimes you muſt aunſwere as Chriſt aunſwered, *I muſt doe my Fathers buſines*, I haue no other buſines.

VVhen two milch kine did carrie the Arke of the Lorde vnto *Bethſhemeſh*, their Calues were ſhut vp at home, becauſe the Kine ſhoulde not ſtaye, when they heard their Calues bleat after them: ſo when thou goeſt about the Lordes buſines, thou ſhalt heare a crye of thy *Father* and *mother*, and thy *brethren* and thy *ſiſters*, and of thy *kindred* to ſtaye thee; but then thou muſt thinke of another *father*, as *Chriſt* thought of another *mother*: and ſo as theſe Kine went on, till the Lord brought them where the Arke ſhould reſt; ſo ſhalt thou goe on, till the Lorde bring thee where thou ſhalt reſt. It is better to flye from our kinred as *Abraham* did, than to ſtay with ſome friends as *Sampſon* did with *Dalila*.

I may ſaye, beware of *kinſmen*, as

well as our Sauiour sayeth, *Beware*
1. Sam. 2. *of men*; for this respect of cosenage hath made *Ely* his sonnes priestes, and this respect of cousenage hath made many like priests in England: This respect of cousenage brought *Tobia* into the *Leuites* chamber: and this respect of cousenage hath brought manie gentlemen, into Preachers liuings: as Christ preferred his spirituall kinsmen, so wee preferre our carnall kinsmen: many priuiledges, manie offices, many benefices, being by this tempted, haue stooped to this voice; *Thy mother calleth thee*; or *Thy kinsmen would haue thee.*

As this voyce came to Christe whiles hee was labouring: so manie such voyces come to vs whiles wee are labouring; One saith, pleasure woulde speake with you; an other sayeth, profite would speake with you; Another sayeth, ease would speake with you; an other sayeth, abundance woulde speake

with

with you; Another ſayeth, a promotion woulde ſpeake with you; Another ſayeth, Delight woulde ſpeake with you.

When a man is in a good waye, and ſtudyeth the Scriptures to bee a teacher in the Church of GOD, a voice commeth into his eare, as this came to Chriſt, and ſayth; thy friendes would haue thee to ſtudie the Lawe, or thou ſhalt attaine to no preferment: For the reuerendeſt of that profeſſion, are by the vyleſt of the people contemned; and ſo ſometimes *Ionas* turneth his ſayles from *Niniueh* to *Tharſhiſh*. Ioh.1.

If he be a Diuine alreadie, and preach his conſcience in reprooving ſinne, a voice commeth to him againe, as this did to Chriſt, and ſayeth; Thy friendes would haue thee be quiet, or thou wilt be enuyed for that which thou ſayeſt; or there be fellowes which lye in wait for thy liuing.

ſo ſomtimes with a litle intreatie, he beginneth to drawe vp his hande and laye his fingers to his mouth, and preach peace when hee is ſent with warre.

Thus are wee cumbred like our maſter before our ſermons, and in our ſermons, and after our ſermons; euen of thoſe ſometimes which ſhoulde incourage vs, and therefore as Chriſt ſaieth, *Beware of men*; ſo I ſaye, beware of kinſmen.

Mat. 10. 14.

So ſoone as the children bee borne, their Parents bring them to the Temple and baptiſe them, and offer them vnto GOD: but as ſoone as they are able to ſerue him, they tempt them awaye from him, ſome to the Lawe, ſome to Phyſicke, ſome to marchaundiſe, and ſome to husbandrie, and had rather they ſhould be of any other Tribe than of the Tribe of *Leui*, which ſerueth in the Temple: hee which wilbe hindred, ſhall haue blocks enough: but we muſt learne

to

to leape ouer all as Christ did ouer this. If wee shoulde *leaue father and mother, and wife, and children for Christ*; much lesse shoulde wee care for labour, or losse, or shame, or trouble, or displeasure: for wee would venture these for our friends. Thus much of his naturall kindred: nowe of his spirituall kinred.

Here is another Genealogie of Christ, which MATTHEVV and LVKE neuer spake of; As CHRIST sayeth, *I haue another bread which you knowe not*: So he sayeth, that *I haue other kinsmen, which you knowe not*.

Saint IOHN writing to a Christian Ladie which brought vp her children in the feare of God, calleth her *The elect Ladie*; shewing, that the chiefest honour of Lordes and Ladies, and Princes, is to be elect of God. LVKE speaking of certaine *Beræans* which receiued the worde of GOD with loue, calleth them *more noble men than the rest*; shewing

2. Iohn. 1.

Act. 27. 11.

that God counteth none *noble* but those which are of a noble spirite. As Saint *Iohn* calleth none *elect* but the vertuous, and Saint *Luke* calleth none noble but the religious; so our Sauiour Christ calleth none his kinsmen but such as are righteous: *these are my mother, and my brethren which heare the worde of God and do it.*

Gen.1.

As *Abrahams children* are not counted *after the flesh, but after the Spirite*: So Christes kinsmen are not counted after the flesh but after the Spirite: for the flesh was not *made after the Image of God*, but the Spirite: therefore *God* is not called the father of bodies, but *the father of Spirites.*

Heb.12.9.

Now God which is a Spirite preferreth them which are kinne vnto him in the spirite: therefore *Esau* was not blessed, because he was of *Isaacks* flesh: but *Iacob* was blessed because he was of *Isaacks* spirite. As wee loue in the flesh, so Christ loueth

loueth in the ſpirite: therefore hee calleth none his kinſmen, but them *which heare the worde of God and doe it.* Galla.4.18

It ſeemeth that *Paul* thought of this ſaying when he ſaid, *till Chriſt be reformed in you.* If Chriſt be found in vs, as Saint *Paul* ſaith, then wee are Chriſts *mother*: euerie one which will haue Chriſt to be his Sauiour, muſt be Chriſt his *mother.*

The virgin asked the Angel, *how ſhee could beare Chriſt, ſeeing ſhee had not knowen a man*: ſo you may aske how you can beare Chriſt ſeeing he is borne alreadie. As there is a ſecond comming of Chriſt: ſo there is a ſeconde birth of Chriſt. When we are regenerate and borne againe, then Chriſt is borne in vs againe. The virgin *Marie* was his *mother* by the fleſh, and the faithfull are his *mother* by the Spirite. Againe, the Holie Ghoſt did conceaue him in her: & the Holie Ghoſt likewiſe did conceaue him in them;

Hee was in her wombe, and hee is in their hearts : Shee did beare him, and they doe beare him : Shee did nurce him, and they doe nurce him. This is the ſeconde birth of Chriſt. As the ſoule of man may be called *The Temple of the Holie Ghoſt*: ſo it may alſo be called the wombe of the ſonne; that is, the *mother* of Chriſt.

Before thoſe wordes, it is ſayde, that Chriſt asked, *Who is my mother? and who are my brethren?* As if hee ſhould ſaye; You thinke that I am affected to my kinſmen as you are: But I tell you, that I count them my kinſmen, which heare the worde of GOD and doe it.

To ſhewe that Chriſt loueth vs with an euerlaſting loue, he ſheweth, that he doeth not loue vs for any temporall things, but for that which endureth for euer. If Chriſt loued vs as ISAAC loued ESAV for Veniſon; then wee might miſſe the bleſſing as ESAV did. But as

IOHN

IOHN ſaith, *He loued in the trueth*; ſo Chriſt loueth *in the trueth*. To loue in the trueth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred; but the true loue ouercommeth hatred, euen as the trueth ouercommeth falſhood.

Nowe ſee this loue, Chriſt calleth them by the names of loue, his *mother*, his *brethren*, and *ſiſters*. In the ſixth to the ROMANES, they are called *his ſeruaunts*; If that be not enough, in the fifteenth of ſaint IOHN, they are called *his friends*; If that be not enough, in the thirde of MARKE, they are called *his kinſmen*; If that be not enough, in the 24 Chapter of LVKE, there he calleth them *his brethren*; If that be not enough, in the firſt of MARKE, they are called *his children*; If that be not enough, here they are called *his mother*; If that be not enough, in the fifth of the CANT. they are called *his ſpouſe*; to manifeſt that he loueth them

them with all loues; the mothers loue, and the brothers loue, and the sisters loue, and the masters loue, & the friends loue. If all these loues could be put together, yet Christes loue exceedeth them all; and the mother, and the brother, and the sister, and the childe, and the kinsmen, and the friends, and the seruaunt, would not doe and suffer so much amongest them all, as Christ hath done and suffered for vs alone; Such a loue wee kindle in Christ, when wee *heare his worde and do it*; that wee are as deere vnto him as al his kindred together.

Nowe as wee are his *mother*, so wee should carrie him in our hearts, as his *mother* did in her armes; as we are his brethren, so we should preferre him, as *Ioseph* did *Beniamin*; as wee are his *spouse*, so wee shoulde embrace him, as *Isaac* did *Rebecca*: if thou be a *kinsman*, do like a kinsman.

Gen.43.34

Nowe wee come to the markes

of

of these *kinsmen*; which I may call the armes of his house. As Christ saieth, *By this all men shall knowe my Disciples; if they loue one another*: So hee sayeth: by this shall all men knowe my kinsmen, if they *heare the worde of God and doe it*. Here it is continuallie saide, Hee *which heareth the worde of God, and doeth it*: both are one: for his *worde* is his *will*: and therefore it is called his *will*. Psal. 119.

As hee spake (therefore) of doing; so hee speaketh of a certaine rule which hee calleth *The worde of God*: whereby all mens doinges must be squared: for if I doe all the workes that I can to satisfie an others will, or mine owne will, it auaileth mee nothing with God, because I doe it not for God. Therefore hee which alwaies before followed his owne will; when hee was stricken downe to the ground, and began to repent, he cryed out, *Lorde, what wilt thou haue mee to do?* Act. 9.

as

as if he ſhould ſaye; I will doe no more as men would haue mee, or as the diuell would haue mee, but as thou wouldeſt haue mee. So *Dauid* praide, *Teach mee O Lorde to do thy will*; not my will: for wee woulde not to be taught to doe our owne will, euerie man can goe to hell without a guyde. Here is the rule, nowe if you liue by it, then you are knit to Chriſt. As other kindreds go by birth or by marriage, ſo this kindred goeth by faith and obedience. Hearers are but halfe kinne, as it were in a farre degree: But they which heare and doe, are called his *mother*, which is the neareſt kinne of all. Therefore if you haue the deede, then you are kinne in deed. There is no promiſe made to hearers, nor to ſpeakers, nor to readers, but all promiſes are made to beleeuers and to doers.

If you aske God, *Who ſhall reſt in the holie mountaine?* he ſayeth, *the man which walketh vprightly & doeth Iuſtice:*

Pſalm. 15. 2

Iustice: Here are none but doers.

If yee aske Christ, *Who shall enter into the kingdome?* Hee saith, *Not they which crye Lorde, Lorde*, though they crye twise *Lorde*; *But they which doe the will of my Father*: Here are none but deedes. If you aske him againe, howe you may come to heauen? hee sayeth, *Keepe the commaundements.* If you aske him againe, who are blessed? He sayth: *Blessed are they that heare the worde of God and doe it.* If you aske an Angell, who are blessed? He sayeth, *Blessed are they that keepe the wordes of this booke.* If you aske the Prophet *Dauid*, who are blessed? Hee sayeth, *The man is blest that keepeth iudgement, and doeth righteousnes.* If you aske *Salomon*, who are blessed? Hee sayeth, *The man is blest that keepeth the Lawe.* If you aske *Esay*, who are blessed? He sayeth, *He which doeth this, is blessed.* If you aske *Iames*, who is blessed? He sayth, *The doer of the worde is blessed*

Mat.7.21

Luk.18.

Luk.11.

Reuel.22.7.

Psal.106.3.

Pro.29.18

Esa.56.2.

Iam.1.25.

in

in his deede. Here you ſee al theſe are none but doers. Thus bleſsing and doing runne together, leſt any man ſhould looke to be bleſſed without obedience. Chriſt calleth *Loue, the greateſt commandement*: but *Salomon* calleth *Obedience, the ende of all*: as though without *obedience*, all were to no ende. When *Micah* had gotten a Leuite into his houſe; now he ſayth, *I know the Lord will be good vnto mee, ſeeing I haue a Leuite in my houſe*: ſo manie thinke, when they haue goten a Preacher into their pariſh, now the Lord wil be good vnto vs: now Chriſt will loue vs: now we are good ſonnes ſeing we maintaine a Preacher amongeſt vs: But *Micah* was not bleſt for a Leuite, nor you for a Preacher. But as you would haue vs as wee teach; ſo GOD would haue you as you heare: for you ſhall bee no more ſaued for hearing, than wee for ſpeaking.

Iud. 17. 13

When God created the *tree*, he com-

commaunded it *to bring foorth fruit*; so when he created *Faith*, he commaundeth vs *to bring foorth workes*; and therefore it is called a *liuely faith*. When our Sauiour woulde proue himselfe vnto *Iohn Baptist* to be the *Messias* in deede, he saith to his disciples; *tel what things you haue heard & seene*: not onely *heard* but *seene*. So if we will proue our selues to be Christes kinsmen in deede, we must worke that which may be seen as well as heard. *Iohn Baptist* was not onely called *the voice of a cryer*, which might be heard; but a *burning lamp* which might be seene: so all which are crying voices, must be burning lamps. *Iames* doth not saie, let me heare thy faith, but *let mee see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on works that the world may see it. *The works which I do* (saith Christ) beare witnes of me: so the works which wee do must beare witnes of vs.

Gen.1.

Luk.7.22.

Ioh.1.13. & 5.35.

Iam.2.18.

Gen.18.2.

Ioh.5.36.

There-

Therefore Christ linketh faith and
Mar.1.15. repentance together; *Repent, & beleeue the Gospell*: Therefore I con-
Mar.10.9. clude, *That which Christ hath ioyned, let no man separate.*

The conclusion. Thus I haue shewed you Christ preaching, and a great preasse hearing; his kinsfolkes interrupting, & Christ againe withstanding the interruption. By this you may see what a spite the diuel had to hinder one sermon; therefore no maruell though hee cause so manie to bee mute, no maruell though he stand so against the learned ministerie; No maruell though hee raise such slaunders vpon Preachers; no maruell though he write so many books against the Christiã gouernment in the Church; no maruell, though he make so manie ingrossers of church liuing, that being themselues without conscience, are vnwilling to haue the cure of soules committed to any other thã such as themselues: for these men make him the god of

of this worlde. The Diuell is afraide that one Sermon will conuert vs, and wee are not mooued with twentie: so the diuell thinketh better of vs, than wee are.

Againe, by this wee may knowe howe to withstande temptations: whether it be the father, mother, brother, sister, kinsman, rulers, master, or wife, that tempteth. As Christ would not knowe his *mother* against his father: so thou shouldst not knowe any father or mother, or whosoeuer against God. If a mothers sute may be refused somtimes, a mightie mans wil may be refused too; he which can turne his hinderance to a furtherance, as Christ did here, may make vse of euerie thing.

Againe, by this you may learne how to choose your friend. As Christ counted none his kinsmen, but such as *heare the worde of God & do it*: So wee should make none our familiars, but such as Christ counteth

teth his kinſmen.

Againe, by this you may ſee the difference betweene Chriſt and the world: Chriſt calleth the godly his kinſmen, though they be neuer ſo poore: wee ſcorne to call the poore our kinſmen, though they be neuer ſo honeſt; ſo prowd is the ſeruaunt aboue his maſter. Againe, by this yee may knowe how Chriſt is to be loued; for when he calleth vs his *mother*, he ſheweth vs the waye how to loue him like a mother: for in deede he is the mother of his mother, and his brethren too.

Againe, by this all vaunting & boaſting of kindred is cut of. Glorie not that thou haſt a gentleman to thy father, but that thou haſt God to thy father. Glorie not that thou haſt Kings to thy brethren, but glorie that thou haſt the Lorde to thy brother. Hee which called *Abraham* his father, fried in hell fier, becauſe God was not his father. If *Marie* might not be prowde of ſuch

Luke.16.

ſuch a ſonne as Chriſt, much leſſe may wee bragge of any friend or ſonne that wee haue.

Againe, by this you may knowe whether you be kinne to Chriſt: as thoſe prieſtes were ſhut out of the Temple which could not count their Genealogie from *Aaron*; ſo they ſhall bee ſhut out of heauen which cannot reckon their pedegree from Chriſt.

Here are the Armes now whereby you may ſhewe what houſe you come of: *If you heare the worde of God, and doe it*, then Chriſt ſaith vnto you, as he ſaid vnto them: *theſe are my mother and my brethren & my ſiſters*; you women are his *ſiſters*, & you men are his *brethren*: and if you be Chriſtes *brethren*, then are you Gods *ſonnes*: and if yee be Gods *ſonnes*, then are yee his *heires*, for all Gods *ſonnes* are called *heires*. Rom. 8. 17

Laſtly, by this yee may knowe the diuels kinſmen: for if Chriſt counted none his kinſmen, but they

which heare the worde of God; then they which doe not heare the word of God, but contemne it, are the diuels kinſmen: and therfore Chriſt ſayeth, *You are of your father the diuell*; for the diuell and the wicked are as nere kinne, as Chriſt and the faithfull.

Iohn.8.44

Now as *Dauid* ſayeth, *Seemeth it a light thing vnto you to be the ſonne of a King, ſeeing I am a poore man and of ſmall reputation?* ſo I may ſay, ſeemeth it a light thing vnto you to be the ſonnes of a King, the King of Kings, ſeeing you are poore men, and of ſmall reputation? It is counted a great honour to *Abraham*, *Iſaac* and *Iacob*, that *God was not aſhamed to be called their God*. What an honour than is this, that God is not aſhamed to be called *our Father*, nay *our brother*; as though we were matches with him. If the *Iſraelites* had ſuch care to marrie with the ſeruaunts of God; what a bleſſing is this, to marrie with the ſonne

1.Sam.18.23

of

of God. Therefore, if anie affect rich kinſmen, or great marriages: here is a greater than *Salomon* to marrie with you; this kinſman of ours is nowe gone vp into heauen, that we may haue a friend in the court.

IOSEPH *deſired the Butler to remember him when hee ſtoode before* PHARAOH, and he forgot, though he had pleaſured him: but a theefe deſired Chriſt to remember him *when hee came into his kingdome*, and he receiued him into Paradiſe the ſame daie, though hee had alwaies offended him; to ſhew that though wee haue beene as bad as theeues, yet wee may haue hope in Chriſt. Therfore I may conclude, you haue heard the worde. If you goe awaie and doe it: then you are *mother, brethren and ſiſters* of this heauenly King: to whom with the Father & the Holie Spirite, be all honour and glorie for euer and euer. Amen. Gene. 40. 14. Luke. 13. 42

FINIS.